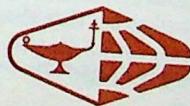


Point Three

May
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The monthly magazine of TOCH



Point Three

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Toc H is a Movement of people who seek to build friendships, and offer service, across the barriers that usually divide us from one another. The basic unit is the group — at best a good cross-section of the local neighbourhood — which meets together regularly, and seeks to serve the community around it. Toc H was founded in 1915 by the Rev P B 'Tubby' Clayton, and since then has been providing opportunities for people to test the Christian way by practical experiment.

All members pledge themselves to try:

1. To welcome all in friendship and lessen by habit of thought, word and deed the prejudices which separate people.
2. To give personal service.
3. To find their own convictions while listening with respect to the views of others.
4. To acknowledge the spiritual nature of man and to test the Christian way by trying it.

This magazine is a forum for ideas about Toc H and about the world as well as a record of Toc H service. Its title derives from the third of these Four Points.

Cover Picture

Ann Crouch, Staff, Friendship Circles, makes her first abseil at The Port Penrhyn Adventure Centre. Did she make it? See a later page.

Editorial

Bring back the Scapegoat!

'And Aaron shall lay both his hands upon the head of a live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of a live goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited...' Leviticus 16, vv 21,22.

What a grand idea! We could get this goat, and on it we could pin all our failings, once a year — a sort of annual goat. We could lay on it our failures to actively share Toc H, to involve new people, to communicate it, to give leadership, to take office, to risk new things and new people. We could saddle it with our impatience and our intolerance, our lack of charity and our poverty of Spirit. In fact, we might well find enough for a bi-annual goat! And then we could put it in a horse box and drive it off to some remote and desolate part of the country such as Snowdonia, or the Highlands of Scotland, or even Milton Keynes... And we could return, refreshed, with the slate wiped clean.

The trouble is, some wretched animal rights group would probably go and rescue the animal and bring it back, and give us a rotten time in the press. One can imagine the lurid headlines: 'Charity Chaplain's animal crime' or 'Charity workers goat bid foiled'. The Sun would probably head the story 'Christian group kidnaps kid!' and so on. In any event, for the whole process to work it actually requires a belief that it does, and that is unlikely in this day and age.

Anyway, who needs a goat when we have each other?

While it is important not to overstate the case, we do seem to have an increasing pattern of scapegoating going on in Toc H today. Some Branches blame the staff, the CEC, Central Council and Headquarters for failures to produce magic solutions. In turn, the staff blame older members, or the Personnel Committee, or HQ, or newcomers who 'don't really understand Toc H'. The CEC tends to blame the membership, and sometimes the staff, and those of us at HQ do our fair share too. Throw in a few other juicy targets, such as young people, 'projects', the Trustees, the Stockbrokers, the Solicitors and the Charity Commission, and one soon has a marvellous mechanism for convincing oneself that the fault is everyone else's but one's own.

Of course there are errors, and failures, at all levels. Also it is a very normal and human reaction to seek a scapegoat to blame when things go wrong. In the book 'Once upon a group' reviewed in our March issue Michael Kindred writes *'It is so easy to see the problems of life as being "out there", and that the difficulties are caused by other people all the time. Of course, other people can cause us pain or anxiety and circumstances can be hard, but that doesn't let us off the hook. We need to look at what part we are playing in any deteriorating relationship. . . . In groups, it is very easy to get another, perhaps apparently "weaker" member of the group to take the blame. The inner problems of the group members are put "out there" for safety onto a "scapegoat". . . Rather than find someone in our own group to blame for our own shortcomings, it is much less threatening to blame someone or some "body" outside the group. . . '*

Nevertheless it is sad when a group of people who speak bravely about right relationships and 'loving widely' fall into the habit, as indeed it is a habit, of seeking to find a villain to explain away a corporate failure. It doesn't actually help anyone, and it can make life very grim for the person or group, so designated.

Somehow we have to set the pattern into reverse. Maybe we can make a small start by deliberately trying to form the habit of saying 'Well done' to others when we see things to celebrate. We find the opposite easy enough, so why shouldn't we try and start doing the positive and affirmative thing. Maybe, if we tried to do more of this, we might start actually noticing more to applaud and to be grateful for, and in the process generate fuller and more helpful relationships one with another. To consistently take refuge in Scapegoating damages everyone concerned, and has no place in a genuine experiment in Christian living.

The Northern Ireland Children's Holiday Scheme

James Power

It had been a rough crossing and I was glad it was coming to an end as the boat docked in the harbour. As the door opened, I could see the city stretching inland. There was no customs because this was only another part of the United Kingdom, but the luggage checks were more thorough than any I had experienced elsewhere in the world. This was Belfast.

As I walked through the streets to the guest house, I could see street bonfires everywhere. This was the eve of 12 July when the Protestants celebrate the victory of the Battle of the Boyne and underline their sense of unity with the British mainland. The bonfires are a traditional part of those celebrations, but as an introduction to the city I found them strangely sinister.

I had come to Belfast to assist on a children's holiday which was to be held south of the city at Dundrum on the coast. There were to be 11 volunteers from mainland Britain, the Province and Eire and the children (24 of them) were all from Londonderry, both Catholic and Protestant.

We (the volunteers) arrived at the holiday venue the day before the children in order to organise the day-to-day running of the camp and to try to get to know each other a little before things got underway. Games rotas, cooking rotas, dormitory rotas, time off, special visits, all had to be covered in 24 hours — much the same as preparations for any Toc H children's holiday. The major problem I encountered at this point was tuning my ear to the host of unfamiliar accents — a broad Scots, Belfast, Londonderry and Dublin! There were three of us from Yorkshire!

Dundrum is an ideal setting for a children's holiday. It is right on the sea, and although the beach wasn't the most beautiful there were plenty of rockpools, in which there were plenty of crabs to occupy many hours and terrify many volunteers! Just above the house in which we were staying there was an ancient castle built on the hill, which was an ideal venue for tiring them out before bed — at least that was the theory! The weather, of course, wasn't all that it could have been and we had to be imaginative in our

use of the limited supply of paints and craft materials. The number of masks, fancy dress costumes, collages and models produced seemed endless and the number of places cornflakes were being stored so that the boxes could be put to more creative use probably has yet to be discovered!

We were able to get out quite a bit, in spite of the weather, with visits to two beautiful forest parks at Newcastle and Castlewellan and to the excellent swimming pool at Downpatrick. I probably had the best deal as driver, being relatively protected against the riot that seemed continually to be going on behind me! The holiday scheme songbook was a welcome piece of equipment on longer journeys in order to add just the slightest variety to an otherwise very repetitive repertoire! Perhaps the luckiest volunteers on such journeys were the two who were left behind in the kitchen to prepare the evening meal!

I was particularly impressed by the willingness of local leisure spots to go out of their way to accommodate us. The bouncing castle at Newcastle became a favourite and the cinema proprietor at Kilkeel was particularly shrewd in offering a private viewing of '1001 Dalmatians', so ensuring his normal public audience were protected from a running commentary on which volunteer most resembled Cruella De Ville!

On a serious note (which should be of interest to anybody running a similar Toc H holiday) our original intention had been to take them to a showing of 'Ghostbusters', but a couple of days before one of the older children had begun playing with a ouija board made from playing cards and a glass. Whatever one thinks about such things privately, they are not to be recommended. The effect was frightening both to the children and some of the volunteers, and it was decided that in the circumstances the film should be replaced and the usual telling of ghost stories stopped for the rest of the holiday.

Most of the problems were those encountered with any lively group of deprived children. Many of the children came from single parent families, often with one parent or another in prison —

This is the first of three articles on Northern Ireland by James Power, formerly a Long Term Volunteer with Toc H, and currently training for the ministry at Mirfield.

it's just that here the reasons are so public, yet for many of us so remote. The Falls Road, the Springfield Road, Bogside, the Creggan, Armagh, Newry and the Maze prison are names on the news for most of us, but for these children they were home or where parents were imprisoned.

A 'life or death' issue

In Church circles 'ecumenism' is something we think about at united services and rarely at other times. In Northern Ireland it is quite literally a 'life and death' issue. We were not able to take all the children to one Church on the Sunday; rather we had to take Protestants to the local Methodist Church while the Catholics went to Mass at the local Roman Catholic Church. This was the only time of the week when differences between the children became apparent. The rest of the time they were happy to play together unhindered — the only discussion that ever arose was over where it was they lived: for Protestants it is Londonderry, while for Catholics it is Derry. It was thought provoking for me as one who is from the Catholic end of the Church of England — which side of the line did I belong in this troubled community? To ignore the differences is not to do justice to the history that underlies the conflict and fails in the task of forgiveness that is needed after centuries of hurt. However, the barriers must be crossed if there is to be progress. This holiday attempted to start that process.

When I drove the children back to Derry it was a sad act to have to drop the Protestants one side of the Foyle Bridge and the Catholics the other after a week when so much mixing, fun and peace was possible.

Further information on these holidays is available from: Northern Ireland Children's Holiday Scheme, Bryson House, 28 Bedford Street, Belfast BT2 7FE. Tel: Belfast 232633.

Round and about

Blind Aid

Blind people will be able to find out where road and pavement works are being carried out in and around Woking town centre in future by ringing Woking 63220 between 6pm and 9am each day and at weekends. The information will be updated regularly at the beginning of each month and represents a joint venture between the Toc H Club for the Blind, Woking Council of Disabled People, Woking Association of Voluntary Service and the borough council.

Party time at Hayes

Hayes (Kent) Branch with help from Coney Hall Branch and Springfields District members held their annual party for senior citizens in March. Sixty people sat down to a three course hot meal, followed by games and a raffle. The main entertainment was by 'The Lamplighters' from New Addington, whose really first class show was thoroughly enjoyed.

Stitches in time by nine

The members of Cleveland District Branch are very keen to reach their financial target of about £500 for Family Purse.

Although there are 52 members in the Branch who all pay an annual subscription, there are only about 12 who are able to meet each quarter and try and suggest things to do. One recent suggestion

was a sponsored knit and this was held on 18 January when nine sat for an hour and raised £122.30. The strips are going toward a blanket for one of the Toc H Centres...

It was a very enjoyable afternoon and worthwhile. Most of the money collected came from people outside Toc H. As the Chairman, Audrey Smith says: 'This is one of the District Branches that does work'.

Look back with pride

Gravesend Branch has just closed, and as a final gesture sent a history of the Branch to the local press. We reprint some extracts as an example of a healthy and varied life.

'The Branch was founded in the early 1930s and flourished until the outbreak of World War Two when normal meetings could no longer be held, but a Toc H Forces Canteen in Harmer Street catered for the needs of Service Personnel until the end of hostilities. After the war the Branch was re-established with an enthusiastic membership of over 30 members. Regular weekly meetings were held and guest speakers gave talks on a wide variety of topics. As members held widely divergent views on Politics and Religion, Discussion Nights were always very lively - all had a chance of hearing the other chap's point of view.'

'Features of Branch life were annual Guest Nights at the Town Hall, Ladies' Night Dinners, Dances, Whist Drives, Coach outings and, more latterly, Bowls evenings.'

'The Spiritual nature of Toc H was always emphasised with prayers at the end of all meetings and the weekly Ceremony of Light commemorated those of past ages who gave their all for their Corporate Communions and Rededication Services were held at the various Churches attended by the members. Christian Service to the Community was always an important aim, with members doing jobs for those in need. Corporate jobs involved helping with the establishment of the Old Peoples' Welfare Centre, and assisting the Blind Circle and the Mentally Handicapped Society - Coach outings for the latter were organised in two successive years. Secondhand toys were collected from local Schools and Churches and sold at the annual Childrens' Society Autumn Fair. For many years the Branch organised Parties for disabled people, whilst a Jigsaw Puzzle Library was run for housebound people. Fundraising for good causes was undertaken by members, the money being raised by Street Collections, Rummage Sales, a White Elephant Stall at the Lions Spring Fair and a Tombola Stall at the Northfleet Carnival Fete.'

A clear reason for celebration, as well as regret at the end of such a fine tradition.

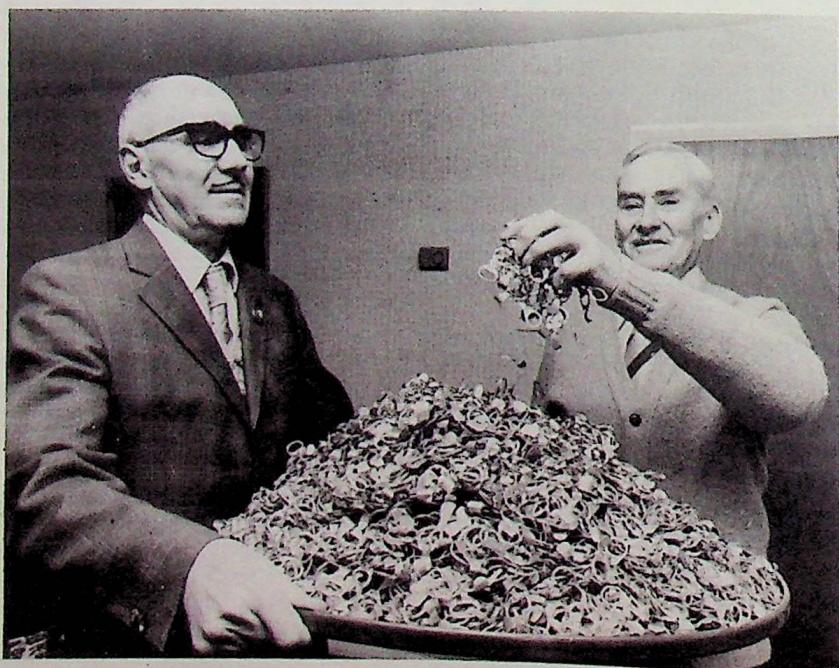
Maundy in Melton

Members in Melton Mowbray once again marked Maundy Thursday by taking small gifts to over 150 patients in local hospitals and residents in an old folk's home. This annual project is mounted by the Women's Branch, and this year was actively supported by younger folk from the 'MMagpies' - the local Toc H Youth Action Group. Why Maundy Thursday? Because they reckon a gift then is valued far more than a Christmas gift, which is usually one among many. Good thinking, Melton.

'Give us a ring!'

Strode Park and Herne Bay Branch chairman Bob Pearman and Branch member Tony Wright hit upon a novel idea to raise money for the renal fund at Guy's Hospital, London. This was to collect the rings from the tops of cans of coke, lager and other drinks.

They distributed collection containers at many points in the Herne Bay area, in shops, off licences and supermarkets.



The Central Branch a note of explanation

The background

At the 1984 Central Council, a motion proposed by Joe Higgins (Gwent) was duly carried, that *'In order to aid those who, though closely committed to Toc H, find it difficult to accept registration of membership in particular Branches or Districts, we move that the Central Executive Committee consider the introduction of a form of National registration of membership'*.

The response

During 1985, the CEC duly considered this, and brought into being a 'Central Branch' — in other words, a new Branch with no specific geographical location, which people could join through, or transfer into, if local membership registration was inappropriate for them. A further step in the development of this Branch came at Central Council 1985 when two decisions were made:

a. That the Central Branch be permitted to charge an *'inclusive annual minimum subscription'*, to be set from time to time by the CEC. This the CEC has now done, and for the time being the fee is £25 for the waged, and £10 for the unwaged. Let it be stressed that, unlike the *target* of £25 recently suggested to Branches by the Hon Treasurer, for Central Branch members these fees are a *requirement*, and their continued membership depends on them being paid. In return for this, they receive Point Three, and regular mailings of information etc.

b. That when, in the opinion of the CEC, *'the membership of the Central Branch constitutes a sufficient number for it to be deemed a valid Central*

Council Constituency in its own right, then the CEC shall so designate it'. In other words, there is a mechanism now to enfranchise those people who join this Branch, when numbers warrant it. The numbers at present are just over 20, so clearly we are not yet at that point.

Who is it for?

It is for the people who are *involved in Toc H* but do not live at a place where they can have a real link with a local Branch. For example, the regular project volunteer who lives at a place remote from any Branch, or a soldier in BAOR.

It is for people who are *involved in Toc H* who are highly mobile. For example, the young person who is at College, but due to finish soon and find a job 'somewhere' but who wants to join Toc H now.

It is for people who are having a *temporary gap* in their Toc H involvement. For example, the keen member who goes abroad for a year as a volunteer, but *intends to reconnect* with Toc H on their return.

There may be other categories, but the basic criterion is that those who belong are 'closely committed to Toc H'.

Drunk in Doris?

For 15 years, Belfairs Branch, Leigh-on-Sea, has been taking housebound people for short runs, once or twice weekly, and then back to a member or friend's house for tea.

The first minibus, Doris One, was bought with a legacy from a Toc H builder named Doris. A Doris Two followed, but after automatic gears caused problems, the Branch have successfully reverted to using cars of members and friends.

Madge Grellier tells us of an amusing incident with Doris Two '... when she broke down one Sunday, our new but resourceful courier phoned the police who sent a Black Maria to deliver the stranded passengers home. Quite an adventure. One of the more able bodied passengers asked the police to drop her at the end of her road, otherwise the neighbours might have thought she was drunk and disorderly'.

All Hallows damage

The March 24 gales included All Hallows in their trail of destruction. The spire blew over and speared itself into the roof of the north transept, and police had to cordon off the area in case wreckage crashed onto the pavement. We hope the repairs do not prove too expensive.

... and briefly

Guests at the annual Toc H dinner at Biggleswade were in the dark as the power failed. However, sterling efforts by the caterers led to a successful romantic candlelit meal.

Wellingborough Men's Branch held a successful coffee morning in March at which, with tremendous help from their wives, the sum of £240 was raised for local charities.

Who is it not for?

It is NOT a 'dumping ground' for people who have lost interest in local Branch activity, or only have a vague interest in Toc H.

It is NOT a place to send a residue of members of closed Branches, looking for a 'home' — the District Branch is more appropriate for this.

It is NOT a 'bolt-hole' for those who have fallen out with fellow members locally!

It is NOT an easy alternative to making the District Branch work.

It is NOT just a 'young person's Branch.'

Does it have a Branch 'life'?

There is already an attempt to convene a 24 hour gathering for its members during this summer. However, the 'Toc H life' of its members will not be provided by the Branch, but will be at other places and in other ways. It is intended for those *already involved* in some active expression of Toc H, and the Central Branch is NOT an attempt to compete for members' time, but an attempt to make them full members of the family as well as active locally.

Administration

At the present time, in the early stages of the Central Branch, the admin is being carried out by George Berry, Personnel and Training Officer, at Headquarters, to whom enquiries should be addressed. It is anticipated that when the Branch is bigger and more settled, it will be invited to organise its own administration and work out its own processes.

Joining via the Central Branch

For people wishing to *join* Toc H via the Central Branch, the procedure is exactly the same as joining a local Branch. An application for membership must be supported by one existing member who 'introduces' the newcomer, and another who signs on as 'sponsor'. The same form is used as for usual Branches.

The Kairos Document

Julian Eagle

The KAIROS Document, the Challenge to the Church, is a remarkable statement by over 150 leading South African Christians. The document has grown out of a generation of Christian resistance to apartheid. In much the same way as the Declaration of Barmen in Nazi Germany, it defines the demands of the Gospel at a time of great political crisis. *'If we call for reconciliation and negotiations now before repentance and equality have been established, we will be calling for reconciliation between good and evil'*, the church leaders write. *'Revolution in South Africa is inevitable, and this document must be seen and heard as a very urgent and serious call to all Christians'*.

As remarkable as the contents themselves, is the way the document was produced. During 1985 as the crisis in the country was intensifying, with more and more people being killed and imprisoned, as one black township after another revolted and as the apartheid army moved into the townships to rule by the barrel of the gun, a number of Christians began to reflect on this situation so as to determine what responses by the church in South Africa would be most appropriate.

Discussions were held in the heart of Soweto last July (1985). Individual members were asked to put material together which was then discussed at the next session – all of this in the white heat of the civil war. The document took shape and was then subjected to further critique by groups all over South Africa. In September the document was published with comments and recommendations still pouring in. Can you imagine that happening in Britain?

The Moment of Truth

South Africa has been plunged into a crisis that is shaking the very foundations of the country – and this is a moment of truth, not only for apartheid but also for the church. A moment of truth is a *'favourable time in which God issues a challenge to decisive action'*. It's also a dangerous time because the loss will be immeasurable if the opportunity is lost.

the history of peoples . . . – This god is an idol, as mischievous, sinister and evil as any of the idols that the prophets of Israel had to contend with. Here is a god who exalts the proud and humbles the poor – the very opposite of the God of the Bible who *'scatters the proud of heart and pulls down the mighty from their thrones'*. What is so sad is to see the number of people who are fooled by these false prophets.

Church Theology

The KAIROS Document has a serious look at English-speaking Church Theology which, though it is critical of apartheid, only seems to go skin deep in its criticism. The key to this theology is reconciliation – listening to both sides, being fair, talking and talking so that people can sort out their differences and misunderstandings and resolve their conflicts. But not all conflicts are the same. If there are misunderstandings, private quarrels, then talk and negotiation are appropriate. On the other hand we cannot reconcile good and evil and there are conflicts which can only be described as the struggle between justice and injustice, good and evil, God and the devil. We are not supposed to come to terms with oppression and sin – we are supposed to confront the devil and not try to sup with him. No reconciliation is possible in South Africa *without* justice.

Justice isn't reform; that is to say, a justice that is determined by the oppressor. Justice will not come by appealing to the conscience and goodwill of those responsible for the injustice in South Africa. It can only come about from the oppressed themselves, from below, from the people – most of whom are Christians.

The fundamental weakness of Church Theology is the lack of social analysis. It is no good making use of absolute principles like negotiation, non-violence and reconciliation without adequately understanding politics. Changing the structures of a society is fundamentally a matter of politics and the church has always found politics a very difficult area to engage in. It is not enough just to rely upon God to intervene and to pray that He will do so.

Towards a Prophetic Theology

The KAIROS Document calls for a response that is biblical, spiritual, and above all, prophetic, speaking to the particular circumstances of the crisis. This response is about changing the system at all costs. Throughout the Bible, God appears as the liberator of the oppressed who is not neutral. Oppression is sin and

What the crisis shows up is that *the Church is Divided*, that there are two churches in South Africa, a white church and a black church. In the life and death conflict there are Christians on both sides of the conflict and some who are trying to sit on the fence! The Church is divided and its day of judgement has come. How is the Church to cope with both oppressor and oppressed claiming loyalty to the same Church? *'They are both baptised in the same baptism and participate together in the breaking of the same bread. Thus we sit in the same church while outside Christian policemen and soldiers are beating up and killing Christian children and torturing Christian prisoners while yet other Christians stand by and weakly plead for peace.'*

This challenge to the Church isolates three different theologies within the churches and analyses them carefully – state theology, church theology and prophetic theology.

State Theology

The State has a theology of its own which is simply a justification of the status quo with its racism, capitalism and totalitarianism. *'It blesses injustice, canonises the will of the powerful and reduces the past to passivity, obedience and apathy.'* It does this by misusing biblical texts for its own political purposes – such as Romans Chapter 13 vv 1-7 to give absolute and divine authority to the State and misusing concepts and ideas. Law and Order determines what people may be permitted to regard as just and unjust. State theology has tried to re-establish the status quo of orderly discrimination, exploitation and oppression by appealing to the consciences of its citizens in the name of law and order. Anything that threatens the status quo is labelled 'communist' with no account being taken of what communism really means. Again and again the State makes use of the name of God in strengthening the role of policemen, giving authority to military chaplains and, above all, in the preamble to the new apartheid constitution – *'In humble submission to Almighty God, Who controls the destiny of nations and*

cannot be compromised with. The oppressed Christians of South Africa have known for a long time that they are united to Christ in their sufferings.

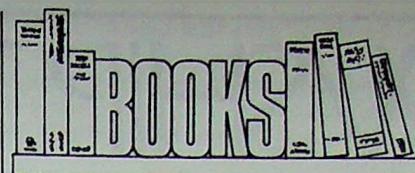
KAIROS says that the means that must be used to replace apartheid, this particular form of tyranny, is total non-collaboration. A tyranny is an enemy of the common good. It cannot be reformed and can only become more violent. The reign of a tyrant always ends up as a reign of terror.

The Church should not only pray for a change of government, it should mobilise its members to begin to think and work and plan for a change of government in South Africa. A Church that takes its responsibilities seriously will sometimes have to confront and to disobey the State in order to obey God.

'The Church of Jesus Christ is not called to be a bastion of caution and moderation. The Church should challenge, inspire and motivate people. It has a message of the Cross that inspires us to make sacrifices for justice and liberation.'

Canon Julian Eagle, who is an Industrial Chaplain with the South Hampshire Industrial Mission, first became interested in the issues related to the situation in South Africa and its future 20 years ago when he first became an Industrial Chaplain and began visiting in the Docks of Southampton. Southampton was, and still is, the premier port in Britain for the import of South African goods and it was this fact which drove and fired his interest. He has visited South Africa and has many friends there. He works with them and with other people in Britain to continue to raise the questions that are raised for Christians by the whole matter of apartheid. Julian is a colleague of Crispin White, (a former Toc H Staff Padre in the Mid-East Region) in the South Hampshire Industrial Mission and whose help in obtaining this article we gratefully acknowledge.

Her Majesty The Queen greets Toc H member Agnes Davies, who has lived in the Chalfont Centre for Epilepsy for many years. The Queen was opening the new assessment centre for 24 people. Agnes later said that meeting the Queen made 13 December 1985 the happiest day of her life.



Volunteer Work — (Fourth Edition)

Hilary Sewell

The fourth edition of *Volunteer Work* has just been published by the Central Bureau in co-operation with the National Council for Voluntary Organisations. This is a most useful source of opportunities for school leavers, graduates, skilled professionals, the unemployed, those taking early retirement, or anyone with a year or less looking for a purposeful challenge. Over 100 organisations are listed with background information and all recruit volunteers for projects in the UK and worldwide.

The information on each Volunteer Agency covers their origins, backgrounds, philosophy and objectives, besides the countries of operation, types and lengths of projects, skills required etc. A very helpful, practical and informative section includes advice and information on selecting an agency and details on preparation and training, insurance, travel, Social Security and Health requirements.

For the seasonal volunteer or the first-timer, this is a very comprehensive book full of challenges and helpful suggestions.

Price: £3. Published by the Central Bureau for Educational Visits and Exchanges, Seymour Mews House, Seymour Mews, London W1H 9PE.

Working Holidays 1986

compiled by Hilary Sewell

Working Holidays 1986 edition is the comprehensive and authoritative international guide to thousands of paid and voluntary jobs in the UK and overseas. Included are thousands of opportunities ranging from organising a flea market in Sweden or going Au Pair to Austria to making sandals in Mexico, supervising pineapple production in Sierra Leone or taking part in a Toc H Playscheme! The majority of opportunities are between March and October, but there are plenty of possibilities for work all the year round. Full details for each country include information on cheap travel, accommodation, work permits, passports, visas and Health/insurance requirements.

Working Holidays is the established guide in its field providing a wide range of unusual and exciting opportunities. A fascinating and informative book.

Price: £4. Paperback ISBN 0 900087 75 7. Available by post from the Central Bureau of Educational Visits and Exchanges, Seymour Mews House, Seymour Mews, London W1H 9PE. Tel: 01 486 5101.

Judi Edwards



FELLOWSHIP TODAY

More than Friends

Dick Stayman

In Barclay Baron's book 'The Birth of a Movement' he recalls that when, in 1920, an attempt was being made to define the aims of Toc H they were described as 'the perpetuation of the Active Service atmosphere of Fellowship'. What finally emerged were the Four Points of the Compass — Fellowship, Service, Fairmindedness and the Kingdom of God. Later, when the Main Resolution was formulated, the term used to describe fellowship was 'To Love Widely'. Nowadays 'Friendship' seems to have been substituted for Fellowship in Toc H literature. I know the meaning of words tends to change but to my mind fellowship demands a much more personal commitment than mere friendship and more accurately describes the kind of relationships experienced in Toc H.

The founder members of Toc H had learned their fellowship under fearful conditions, daily face-to-face with death or maiming. Thank goodness we don't have to undergo that kind of experience today. Nevertheless, it is still not easy and there are now different demands on us.

Then it was almost an all-male show; nowadays, since integration, we are a mixed family of men and women — and everyone knows it is not always sweetness and light in families! Then the majority of members were in a not-too-wide age band; now, with the passing years and the expansion (perhaps 'explosion' would be a better word) of youth action groups of one kind and another, we have an age range from the teens to the 80s plus.

Many of the older members tend to look askance at these youth groups and talk glibly about 'the age barrier' as an excuse for not becoming involved. But those who are brave enough to take the plunge

find to their surprise that the age barrier is a myth, and fellowship begins to grow. Maturity brings experience and caution; youth brings enthusiasm and a refusal to recognise difficulties; combine the two and you have an unbeatable team.

Some question whether youth groups are a true expression of Toc H and look upon 'the Branch' as the only medium through which it can be learned. But times change and different methods are called for. Have they forgotten the charge laid on them by the Elder Brethren to pass on to the younger generation the fellowship we call Toc H? We are called to be fishers of men, so why throw some of them back because they are a bit undersize??

When you are 'birds of a feather' fellowship becomes relatively easy — and to how many Branches today does this description apply? We are supposed to aim for 'a mixture' for how otherwise can our fellowship and fairmindedness be truly tested? I once belonged to a Branch with one very 'red' member — it certainly led to lively discussions and our fellowship was at times sorely tried but I'm sure we were all the better for it.

Unfortunately the forces against obtaining a mixture are stronger than ever today and society is becoming more and more polarised into extremes which all too frequently lead to hatred and violence. We must however make the attempt.

And what do we do about the ethnic minorities? We can't all emulate Peter East in his work with the Bangladeshi community but at least we can be fairminded and, in case you think I'm straying from the subject, I've always held the view that the Four Points of the Compass are to a large extent synonymous and that to follow one automatically involves the other three. We're not likely to get many Hindus, Moslems, West Indians or other such minorities into Toc H but we can express our fellowship with them through fairmindedness.

Unemployment and its euphemistic twin 'redundancy' are other divisive factors looming ever larger in modern society and only those who have experienced them can know the trauma and sense of rejection they bring. Those in this situation and already in Toc H can surely rely upon the support and understanding of their fellow members, but what about

the others? We can't hope to solve the problem ourselves but we can at least open our doors and 'welcome all in friendship' and perhaps make some of them feel wanted by involving them in our activities.

One of the original concepts of Toc H was that fellowship could best be practised by living together, so houses were established all over the country — the Marks. Over the years the need for them in their original form gradually diminished and they were disposed of but the value of what we term 'the residential experience' was not forgotten and new expressions of this came into being — the Centres and Community Houses.

In most of the Centres you do your own cooking, washing-up, bed making, cleaning etc, which demands co-operation — fellowship if you like — and their popularity as bases for all manner of activities, including projects, testifies to their value as a means of practising this. On a recent visit to the Colsterdale Centre I found a sheet of paper left behind by some group or other bearing the words 'Love is going to Colsterdale together!'

This brings me conveniently on to projects, which really is another name for what we used to call 'jobs'. Projects are largely, though not entirely, what the young people do and are invaluable training grounds for fellowship. One definition of fellowship is 'partnership' and a project certainly demands this if it is to be successfully carried out — working together is as valuable as living together.

Projects, too, often involve looking after people, young and old, who are mentally or physically handicapped or deprived in some way and it is no use doing this if you are not prepared to 'love widely'. The Friendship Circles are another expression of becoming involved with a section of the community with particular problems of its own.

Finally, isolation is one of the greatest enemies of fellowship and too many of us are content to sit at home in our own back yards minding our own business. I know it isn't always easy but may I make a plea to members to 'get on their bikes' and go visiting, arrange guest nights, inter-Branch or District 'do's', outings, festivals — you'll enjoy yourselves and at the same time strengthen the fellowship.

This is the first of a series of four features which will each focus on one point of the Toc H Compass. Each feature will include two articles — one from an older member whose experience has mainly been in traditional Branches, and one from a younger member whose experience has been in other expressions. Dick Stayman has been a member for over 45 years, and belongs to Oatlands Branch in Harrogate. Liz Jones is currently a Long Term Volunteer at the Toc H House in Whitechapel, and is one of the exchange team due to visit South Africa this summer.

'Fellowship -to Love Widely'

Liz Jones

That's all very well, but what does it actually mean? We see it written down often enough, and perhaps we become cosily complacent about this, the first of the Four Points of the Compass. After all, there is nothing to disagree about in this one, and we can all agree with it immediately! It seems such an obvious, simple and straightforward statement, so maybe we don't have to think about it too much. All of which probably makes this the most deceptively difficult of the Four Points. It is very easy to read or hear something and to believe it in one's head, but carrying it out practically, with one's heart, is where the crunch comes. And that's where Toc H at its best is so demanding, because it strives for this total, unadulterated and uncompromising authenticity, for this practical carrying out of a fundamental truth. Those who dismiss it as naive idealism are to be pitied. They are to be pitied either for not having had the opportunity to experience something of fellowship, or for hiding behind cynicism because of a great fear of accepting and admitting the simple, naked, uncluttered value and truth of fellowship, loving widely.

The danger in writing on this subject is to lapse into sentimentalism and the last thing Toc H, at its best, can be accused of is being sentimental. I want to share a few thoughts about the reality of fellowship in Toc H, which I've been lucky enough to catch glimpses of. It's difficult to achieve, but those occasions are undoubtedly special when, at the most unexpected times, a group of people experience that feeling of a genuine fellowship.

It was through a work project that I first encountered Toc H, and at that stage I was in the fortunate position of never having even heard of Toc H before, let alone having any preconceptions about it. On the project I vaguely remember the leader saying something about the Four Points of the Compass, the philosophy and principles of Toc H, but the words did not register at all. I can say in all honesty that the theory made no

impression whatsoever — it was just a string of words and somehow quite incidental; but before people begin to bristle and to worry about projects and the volunteers who go on them, please pause. The reason why the theory seemed so incidental and unmemorable was because the reality of the Four Points was so overwhelming. What was happening in practice was the carrying out of the Four Points even though three-quarters of the group had never met Toc H before. It was completely mind-boggling, particularly to a 17 year old whose mixing with people had up until that stage been confined to family and other 17 year old girls in a school environment. That random group of project volunteers knew very well about loving widely, about friendship. The classic comments heard on a project all emerged there: *'I feel I know all of you so much better than people I've grown up with.'* *'It's so refreshing to be able to just be myself here'* and so on. Like many first-time volunteers, I left the project wondering what on earth had hit me, and the words for it only began to make an appearance when I began to look back on it all. It was then I found that the theory was the only thing to hang on to (and the knowledge that it had been a reality) in an environment which seemed increasingly alien, superficial and artificial when compared with the reality of that project. Probably most people would acknowledge that knowing the theory is somehow a very poor second best to experiencing the reality — it's therefore not a problem that most project volunteers have little theoretical and historical knowledge as regards Toc H, since there's time enough for that to emerge after someone has been caught by the magic of the reality.

The ideal of a mixture of people is very much an intrinsic part of this 'loving widely' business. We tend to be living in a world which pushes together like-minded people into various groups and sticks a label on them — mixing is not actively encouraged! Hence we have relatively 'safe' groups of people who don't get the

opportunity to cross their boundaries. Alec Churcher talked about the business of fellowship in Toc H as *'an active fellowship of reconciliation and not just a passive fellowship of those who already agree.'* And yes, that is going to mean tensions and arguments from time to time, but as Ken Prideaux-Brune wrote: *'In any group which takes this demand seriously there will inevitably be disagreements and tensions. That is why many groups ban discussions of issues which are like to be divisive. Fellowship created through evasion of the tensions within the group, however, is only a partial fellowship. A real fellowship has to accept the inevitability of tension and to realise that tension can be creative rather than destructive.'*

This is what we are sometimes quite painfully discovering at Newark Street, the Toc H community house in Whitechapel, London. The mixture of personalities, opinions and experiences in the seven residents here can lead to varied expectations and the occasional explosion. And, unlike a project, we don't really have an escape route, since this is our day-in, day-out home, and we don't all go away again after ten days. Gradually however, we're learning about fellowship within this setting — like the time when, with more than a little surprise, we had a frank discussion about what we would tell a prospective resident about what this house was, and all ended up agreeing — and it's not often we all agree on anything! We're beginning to understand how creative tensions can be, and in an odd way we are growing closer despite or even because of these tensions. This truth about the residential experience is one which applies very much to Branch life. The glimpses which I've been fortunate enough to have show that a long-term fellowship over months or years involves creative tensions. Again, there's not the escape route that projects possess and that makes Branch life at its best a challenging and enriching expression of true fellowship.

Perhaps a final note on which to finish about fellowship would be the quotation below. We can project so much feeling and reasoning outside ourselves as regards loving widely, but, in the words of an old Toc H pamphlet, *'Each member, if he wishes to be one of a fellowship, must begin with a much humbler and harder problem, and that is the problem of himself.'*

We will Remember...

We regret to announce the death of the following members:

In 1985

E W 'Gene' Kersley (Coney Hall)
Ruth Murray (Penn)
Susan M-J Reis (Marsh Farm (Luton))

In January

Albert G Barber (Hunstanton)

In February

Herbert G Brewer (Glamorgan District)
Rowland G Clegg (Broadway), Nina E Cull (Budleigh Salterton), Sheila Ferris (Saltford), John McQuie (Eastbourne)
Lillian Passmore (Newport), Mary C Russell (Cambridge), John P Towns (Cambridge), Norman K Wardleworth (Stockport District)

In March

Albert J Auton (Buckingham), Reginald G Billing (Burton), Albert Daniels (Wortley-de-Leeds), Rose E Goodall (Honiton), Albert A Parker (Marshallswick)
Richard P Maltman (Selkirk), D R 'Dick' Turpin (Enfield), Cecil B Wakely (Goring-by-Sea), Ursula 'Sue' Wilkins (Ashby-de-la-Zouch)

Leslie Harding was a long standing and popular member of the Maidstone Swan Joint Branch. He was at his happiest when helping with fund raising events, particularly at jumble sales. Above all, however, he delighted in preparing the refreshments at Branch meetings.

Les was a keen, enthusiastic member and a good friend and will be sadly missed.

Dorothy 'Dot' Walpole had been connected with Toc H for over 50 years. Marjorie Taylor writes 'although housebound for many years up to her death at 91, she retained a lively interest in Toc H and gave support in many ways. In fact, she was one of the very "nice ladies" of this world.'

Bob Watkins was a founder member of the Budleigh Salterton Branch in 1953. Bill Humphries tells us that 'during his 33 years in Toc H he was an example to all members to look up to, and he took a great deal of the running of the Branch and the District upon his most capable shoulders. He held many offices in what was an admirable record of work in Toc H. He will be sadly missed by family and friends.'

Jim Jones tells us that 'Rowland Clegg was a great believer in Toc H and all that it stands for... He served the Movement for many years including terms as Central Councillor... His service to the village through Toc H, and his loyalty and devotion to his church, was outstanding... The Branch has lost a true friend...'

Olive Mullins tells us that before coming to Cambridge, Cherrill Russell was a hard working member of Crewkerne Branch, 'their loss was certainly our gain. Gentle, kind, and loving, and a wonderful listener, and friend to all, she certainly lived up to her name (a true Mary in every sense of the word). She will always be remembered with love and affection.'

Members in Beds and N Herts were saddened by the sudden and accidental death of Jim Farrow who was well known in the District as a strong and positive member. His cry was always 'get your coat off and get stuck in'. He lived, and in the end died, as a dedicated member, helping a handicapped friend.

'Dick' Chapman who died in February, aged 72, was a member for some 50 years and for many years had been Secretary of the Goring-by-Sea Men's Branch. He gave much quiet help and cheer to friends and neighbours and Toc H.

Goring-by-Sea (M) Branch have also recently lost Harold Ellis, a founder member of the Branch, after ten years of failing health.

Richard Maltman, who moved to Selkirk in 1952, was an active member ever since, holding at various times offices of Chairman, Secretary and District representative, as well as being in office as a Central Councillor at his death. He retired from work with the Hospital Board seven years ago, but maintained his close interest through the Christmas Hospital Appeal. His passing is a great loss to the Border Region, and his many Toc H friends will miss his friendship, judgment and wise counsel.

Sue Wilkins had been a member of Ashby-de-la-Zouch Branch for a good many years, and over the years she had assisted the Branch Treasurer by being in charge of assessments to the Family Purse. She will be greatly missed.

Jennifer and Ray Fables write of Elizabeth Burgess 'In the January 1969 issue of *Point Three* there is an historic wedding photo montage of three couples from one unit who got married within three weeks of each other. Elizabeth Burgess was one of the brides but, sadly, after all her adult life in the Movement, she was taken from us in March. Twenty-three years as a prime mover, and founder member of several new ventures in Surrey including the early Mobile Action Groups, Toc H Camps, local project committees and new Branches, she shared so much of her own vitality with so many, deepening her own faith and introducing many to her own belief by her own personal example.'



Editor's Note:
Due to pressure of space, the Editor usually has to reduce the length of tributes sent in - and will continue to do so unless the author specifically requests 'All or nothing'!

'On the day that Frank Topping's theme on "Prayer for Today" on the radio was "The best way to find a life is to lose it" he could not know how prophetic that was for those of us who came together to give thanks for Elizabeth's life at Bordon. It was at Bordon (with so many connections with the prayer centre of the Movement) she lived with Clive, and their two children Helena (11) and Toby (10) - a short life but a rich one, and yet at the age of 38 a very great loss.'

'Elizabeth gave so much, and for those of us who had the privilege of sharing her life, it is her smiling face, her enthusiasm and sincere friendship that we shall miss - but, as her own vicar said, "Let us not mourn Elizabeth but give thanks that she has been amongst us".'

Amy Hayward, who died in March after a long illness that kept her from Toc H service, was a much loved member of Mold (W) Branch.

Rupert Bacon tells us that 'Cecil Wakely had been an enthusiastic member for well over 50 years, having served in the First War and finding his way into the Croydon Branch soon after. After the Second War when overseas students began to come to Britain in vast numbers he became involved in the East/West Friendship Club, and helped hundreds of young men to find friends and homes. Many of them, who are now leaders in their own countries, were still coming to visit him up to the time of his death, including high ranking Judges and Bishops... Toc H projects were a venture close to his heart. He was instrumental in bringing children from Northern Ireland to spend a holiday in Worthing and he went over to Ireland to see the work being done at Corrymeela. ... He retired to Worthing in 1960 and immediately set about founding the Goring-on-Sea Branch.'

We give thanks for their lives

Good Wishes

to the Rev Ron Cottingham, Toc H Padre in Wellingborough and father of LTV Simon Cottingham, whose ministry is taking him to Ascension Island. He goes under the auspices of USPG to take charge of the church built years ago by the Royal Marines. Ascension Island has a population of just 1,600 and is 34 square miles in size.

Members from Rushen Branches outside their new Headquarters. See story in April 'Round and About'.

Forthcoming Events

May

2/ 5 Project: Mountain Conservation, S Wales Open
2/ 5 Weekend visit to Talbot House, Poperinge Open
3 Notts & Derby Area Gathering: Ravenshead Open
3/ 5 Health and Fitness Weekend: Kingsteignton Open
10 W Mids and S Wales Regional Council
10/11 SW Region Quiet Days: Compton Turville Open
12/15 Staff Conference: London Colney
23/30 Project: Children Camping, N Yorks Open
26 Great Strait Raft Run: Bangor, Gwynedd
30/ 1 Weekend without words: Kingsteignton Open

June

1 Toc H Marafun Open
5/12 Outdoor Pursuits and Painting Week, Port Penrhyn Open
6/ 8 Project 7 - Visit to Talbot House, Poperinge Open
7 SE Regional Council
19/26 Music and Painting Week, Cuddesdon Open
20/22 Open Weekend, Colsterdale Open
21 Project 8, Visit to Talbot House, Poperinge Open
25/to SW Regional Executive
4 July Project 9, Adventure Week for Mentally Handicapped Children, Port Penrhyn Open
30/to 4 July Project 45, Holiday at Weirside for Mentally Handicapped Adults Open

July

4/ 6 Photography Weekend, Kingsteignton, Devon Open
5/12 Project 10, Nature Care, Norfolk Open
5/12 Holiday Week, Port Penrhyn Open
5 N Wales & N West Regional REC
5 Open Day, Ifield Hall, Crawley Open
11/13 Project 11, Leckhampton Open
11/13 Project 12, Talbot House, Poperinge Open
12/19 Project 13, With the Blind at Cuddesdon Open
12/18 Project 44, Mundesley, Norfolk Open
12/19 Toc H Summer School, Alison House Open
19/27 Project 14, Conservation with a Difference Open
19/26 Painting & Music Week, Cuddesdon Open
19/26 Family Holiday Week for Beds, Bucks & Herts Area
21/28 Project 15, Off to the Hills Open
approx 21 Project 16, Edinburgh Open
23-13 Aug Project 17, Berlin Playscheme Open
25 - 9 Aug Project 18, Jane Hodge Home, Glamorgan Open
26 - 2 Aug Project 19, With Mentally Handicapped children, Mundesley Open
26 - 3 Aug Project 20, Images Open
26 - 3 Aug Project 21, Childrens Holiday, Ashford Open
27 - 3 Aug Project 22, 'Hill Skills', North Wales Open
28 - 4 Aug Project 23, Leckhampton Lake clearance Open
28 - 1 Aug Project 46, Childrens' Holiday, Colsterdale Open
28-10 Aug Project 24, Exmouth Childrens' Holiday Open
30-20 Aug Project 25, Paderborn Playscheme Open
31-19 Aug Project 26, Verden Playscheme Open

Welcome

The following new members were registered during March:

Rowland W Hill (Cleveland District);
Mrs Cathi Nightingale (East Lancs & Pendle District); Mrs Winifred M Barker,
Mrs Mildred P Dyer (Hartley Wintney W);
Canon A H C and Mrs Patricia Hunt
(Kempston J); Charles A Brown (Melton Mowbray M); Charles Joel-Chilton,

Desmond E Harvey (Middlesbrough J);
Mrs Margery Capstick (Nailsea W);
Mrs Eileen Smith, Mrs Dorothy W Reed
(Newport (Gwent) W);
Miss Mary Sharp (RHII J)

A warm welcome to 13 new members

Open Forum

Worshipping the One God

Sue Wright's letter sounds a salutary warning for all Christians within Toc H. We must not be ashamed 'to confess the faith of Christ crucified'. The roots of Toc H lie in that faith — or, at least, in a confrontation with its practical working and living out. I am a Christian priest and as such could not and would not want to deny my Christianity nor have it 'diluted' in any way.

For me, though, part of the joy and vitality of Toc H is that I can meet and share with people of various Christian traditions, other faiths, people who are avowed atheists and those who are 'searching for God'. In all these varieties of people and experience the one thing that is common is a search for Truth.

Truth of this nature and magnitude cannot be finally defined, nor is it in the possession of any one person or group, be it a pope, a church or even the CEC! I cannot see the Bible as containing that whole Truth either when, in the Christian tradition, the great revelation of the person of God comes in a person — the Word — who cannot be defined by words but can only be discovered by personal relationship.

We can never 'know' a person by reading about them, nor can we 'know' the Truth of a person even in a lifetime's relationship. Indeed, in any relationship, the moment we say 'I "know" this person', we have reached a point of arrogant stagnation. It is the same with faith: God (however we experience or understand him — or her?) is always bigger than our human minds can really comprehend. He certainly cannot be defined.

In Toc H we live for relationships as opportunities for fellowship, growth, service — and spiritual development. For me, God is the very fabric of our existence. While I am proud to be a Christian priest, I hope I am not too proud to learn from others' experiences of God. Who knows where such sharing of experience and understanding may lead — certainly to a fuller understanding of the meaning of life which, in any language, might be called God.

Alan Johnson
SF Regional Staff

Lost Members

I expect that most members are aware that registration as a member of Toc H must be through a Branch. Do they also know that renewal of membership is carried out annually through their Branch? Do they also know that if they

leave the area and, for many reasons, do not join another Branch, that they can lose their membership — even though they may still be very involved in Toc H activities?

I suspect not, as I have met several people who have lost their membership simply because when they moved from one area to another, no-one informed them of the fact, or successfully linked them with a new Branch.

Either we have a lot of unthinking, inefficient Branch secretaries, or, and I think this is more likely, many secretaries themselves do not recognise the significance of the way membership is retained.

It is essential that Branch secretaries make sure that when a person moves the importance and method of being on a Branch roll is stressed. If there is no Branch in the area to which they are moving then the Central Branch is an alternative to remaining registered with their present Branch.

Ann Crouch
Cleveland

A home for a Banner

When we decided to terminate the tenancy of our room and meet in each others homes we kept and continue to use some of our treasures when we meet. The Toc H banner proved more difficult. This had belonged to the Men's Branch formed in the early '30s and this deserved a proper place! At the suggestion of Bill Bains I discussed this with the Vicar of the Parish Church in Malton, and it has been duly placed near the Lady Chapel, and I feel proud and happy that this symbol of our Movement is there for all to see!

Adaline Glover
Malton

Human Embryo Research

This whole subject has wide implications. Human Embryo Research is just one aspect of experimentation with living creatures to increase our knowledge with, we hope, beneficial results for human kind. In the February issue Pauline Rudd quotes from Proverbs: *'The first thing is to acquire wisdom'*. Wisdom and understanding, which are greater than knowledge.

In the natural world, developing through mutation and survival of the fittest, those strains and species that have not the ability to survive, die out. This is a hard and, to us, cruel fact. Little by little we have learnt to overcome this.

Extra warmth for weak babies, minced foods for the toothless, crutches for the lame. Then incubators, false teeth and limbs. Drug development and spare part surgery have followed. The use of these is not yet fully mastered. Let us continue to learn but by using cells from blood, skin and other tissue, rather than experimenting on living creatures. In the knowledge the scientist has to remember that all discoveries and methods can be abused.

We have, as Frank Rice points out, to accept the difference between private morality and public policy. We have brought our planet and its wonderful diversity of all kinds of life to the brink of destruction with our desire to see if practice fitted theory.

We have learning and understanding but not global discipline. Have we the humility and patience to wait until our knowledge of ourselves is great enough for us to handle the results of genetic research with complete restraint and compassion?

Anne Evans
Cuddesdon

Open Day, Ifield Hall, Crawley

We are holding an Open Day at Ifield Hall on Saturday, 5 July. We would love to see as many people as possible so they can have a look at the work going on there. As far as Branches are concerned, and knowing the emphasis that is being placed on money raising this year, if any unit wants to have a stall then we are arranging pitches for £5 for the day. If any units do want a pitch will they get in touch with me and I will let them know further details.

Allan Hunt
Crawley

What's In A Name?

With respect, Robin Dunford has missed the point. To ensure that the best possible person for the job be placed in Talbot House, Poperinge, is vital. If we do not nurture it's roots the Movement will die. The future of the Old House for Toc H depends upon how we build upon past work there. As I said, closer links with the Belgians is one way. What's wrong with requiring that the person placed in charge should be of the right calibre? If he (or she) can work for nothing, three cheers, but where are these people these days?

Eric Smith
Nottingham

Opinions expressed in these columns (including any editorial comment) are those of the contributor and not necessarily those of the Toc H Movement. We reserve the right to edit letters. Only letters carrying the correspondent's full name and address will be considered for publication.

So Much To Learn From South Africa

John Dickson and his team have completed a very difficult and very risky project. As with everything worthwhile, there are elements of risk. When the purpose is right such endeavour invariably has positive results. The long term consequences of such annual missions for Toc H we shall never fully know, yet they could be of incalculable value for a country being torn apart in critical areas of discrimination such as in relation to wages, employment, health care and, above all, education.

The practical application of the Toc H model of the four fold commitment (Page 2 refers) is clearly exemplified in Toc H projects of similar nature in these islands also.

Paul Rogoff
Birmingham

A thank you to friends

I became a founder member of Sevenoaks Women's Branch in 1942 and later of St John's (Sevenoaks) Women's Branch. Sadly through lack of members we now have to close.

I consider it a privilege to have been a member of Toc H 'family' and to have taken an active part in the Movement. I shall always be grateful for the fellowship and lasting friendships formed, particularly in the Kent Area and Bromley and Sevenoaks and Tonbridge District.

A sincere 'thank you' to all those who made my years in Toc H such happy ones.

Joyce de Levanté
Sevenoaks

The Old House

May I first express my appreciation and general satisfaction of the Toc H magazine — as a fairly newcomer to Toc H but blessed with the benefit of long serving members in Oatlands Branch, Harrogate.

'Open Forum' in particular I find most interesting — often it seems to me opinions well thought out and constructively submitted and I would appeal to all well informed and experienced members in Toc H to 'Keep it going' well, for the benefit of we who can only 'get to know you and your opinions' through our own medium.

I was particularly impressed with the straightforward and sincere letter from A E Bowyer of Havant, in the February issue, on 'The Old House'.

My father (1914-18 soldier), our Branch chairman and one other member and my own son-in-law have told me so much about 'The Old House' plus the reading of the book 'Tubby Clayton' (now unfortunately out of print) that I have a strong desire to visit and experience the atmosphere.

I have heard the different discussions on the problems but I really do think that our first priority should be in the financial safeguard of its permanency. Its symbolism has given so much as to render it invaluable. Could we have a 'slot' for this purpose in *Point Three*, with the hope that all those who have the same feeling may express appreciation in the way A E Bowyer suggests?

John Smith
Harrogate

Festival of Remembrance

I thought I would write with regard to Toc H attendance at the Festival of Remembrance at the Albert Hall last November, which I was privileged to attend on behalf of Toc H.

I take our friend's point that there was no mention of Toc H on television, but we were really involved in the muster on this splendid occasion. This last year they had changed the format to take in delegates from over 200 different organisations. The feeling I got was so terrific that words cannot tell you how I

felt. We had practices in the morning and we had a recording in the afternoon followed by a repeat in the evening in the presence of her Majesty The Queen. The fellowship on that day was really something.

David Lloyd Williams
Colwyn Bay

The Ordination of Women

After reading the guest Editorial in February *Point Three*, I was appalled! The Vicar at my local church was appointed recently to the General Synod, although I did not have a vote in his election. Fortunately, like myself (and a number of my female friends) he is strongly against the Ordination of women, as is his Senior Curate.

In this day and age many things are changed, and not always for the better. Although housebound and unable to attend church services today, I deplore the use of the Alternative Service Book, as I do the change in the Catholic Service. However, they still keep one good tradition and that is single men as Priests.

Christ, himself, was single, and did he not have 12 Disciples? All men!

I am glad the Bishop of London holds such strong views and wish the Synod as a whole was the same — then they could tackle all the evils mentioned by Ken Prideaux-Brunne.

Marjorie Hennessey
Leeds

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Enthusiastic participants at a New Year treat organised by Market Harborough Branch. A trip to the panto was followed by a tea and party.



One big mud-bath, as volunteers on the Caerphilly 'Mountain Rescue' project conserve a lake.



Eastbourne (J) Branch present a cheque for £118 to help the District General Hospital buy a glucometer. 'What's that?' you may well ask. We are told it is a small machine to measure blood sugar of diabetic patients.

Cotswold Quiet Afternoon

Saturday 13 July

at Harnhill Manor Healing Centre
Nr Cirencester

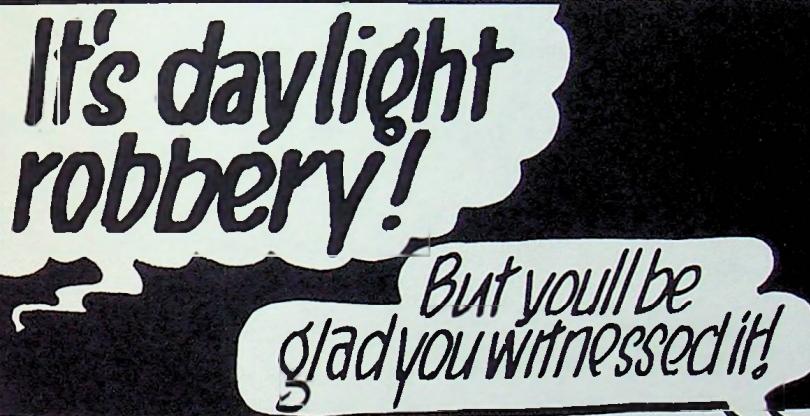
Conductor:
The Revd Canon Arthur Dodds
(Founder of the Centre)

Assemble 12 noon with picnic, drinks provided, also tea and biscuits at end. Disperse 5pm.

Cost £1. Names to The Revd Hugh Potts, Hon Reg Padre, 5 Hilton Close, Hempsted, Gloucester GL2 6LQ, who will provide applicants with map.



Who said 'Grandmothers are not designed to walk backwards over cliffs'?



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Small Ads

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 5p a word (minimum 50p) plus VAT, to Point Three Magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H, 1 Forest Close, Wendover. Telephone: 0296 623911.

Jaywick, Clacton, Essex. Sea wall chalet, ideal for two adults, can sleep three. Car parking available, near shops. All electric. April to October £32 pw. Apply: Miss Nicolls, 38 Kings Road, Clacton-on-Sea, Essex.

Conwy. B & B from £8. Dinner optional. Walking, touring, sea, mountains, on the edge of beautiful Snowdonia. Doreen and Bill Baxter, Llys Gwilym Guest House, 3 Mountain Road, Cadnant Park, Conwy, Gwynedd, N Wales. Tel: 049 263 2351.

Clacton five berth caravan, fully equipped, excellent site facilities including pool, shops, children's playground and social centre. May/June £55 pw, July £60 pw, August £70 pw, September £55 pw. Full details from: Mr J A Turner, 60 Hall End Road, Wootton, Beds MK43 9HP. (Tel: 0234 768410).

Raise funds quickly, easily. Superb ball-pens, combs, key fobs, diaries, etc gold stamped to your requirements. Details: Northern Novelties, Bradford BD1 3HE.

The Warden Manor Awards 1986

Every year, the Warden Manor Trust makes a series of financial awards to encourage the promotion and development of Toc H in various parts of the United Kingdom. This year the selection panel have continued the policy adopted during 1985 – the International Youth Year – of giving priority to projects including young people.

Bridlington Toc H Action Group £250	To provide a holiday for handicapped or deprived children; the activities to include riding, boating, climbing etc.
Broadland District Toc H £300	For two projects; one is a holiday for handicapped children at Mundesley House Centre, the other a playscheme. Both projects are associated with a special school in Lowestoft.
Toc H Marsh Farm Canal Boat £1,000	For the purchase of a canal boat to be adapted for use with underprivileged children and adults. Also holidays for single parent families.
Thurrock Toc H (Joint) £200	To organise a holiday for disadvantaged children in the area; the aim is to include siblings of those with emotional and behavioural problems.
Darlington District £250	To help in establishing a pilot scheme of Toc H Friendship Circles in Darlington for the mentally ill.
Scottish Project Development Group £200	The establishment of a Project Development Group initially to run a project during the Commonwealth Games 1986 and then do follow-up work.
Thurrock Toc H Griffins £400	To take groups of disabled children to Cuddesdon during the summer; also a disco for disabled children at Easter.
Toc H Birmingham District £400	For two projects – one is to send a team of volunteers and 15/16 year old ESN boys from Hallmoor Special School on a Conservation project; the other (in co-operation with Dr Barnardo's) is to provide a holiday for siblings of mentally handicapped children at Weirside.
Toc H Southern Region £100	For a pilot leadership training programme for young people involved in the Trident Project.
Toc H North London District £150	To organise and run a Mini-Handi Dance in Edmonton.
Toc H Holiday Group for Belfast Children £550	To organise holidays in North Wales for mixed groups of Protestant and Catholic teenagers from Belfast. To show them the Toc H way of living together in a safe and happy environment.
Bedford Toc H £250	For the development of new technology to improve the Toc H Flashing Light Emergency Call Scheme.
North Wales and North West Youth Development Group £100	To initiate weekend activities with a view to creating a lively regional scene and to enable geographical groups to be formed.
Toc H Newark Street £150	To develop an ongoing activity in the region involving young unemployed through the Tower Hamlets Youth Unemployment Project; to enable Newark Street to become identified as a focal point for the local community.
Huddersfield TAG £150	To enable a group of deaf children to go to Colsterdale Centre for an activity weekend. Volunteers will learn sign language before the project weekend.
Toc H National Youth Weekend Committee £100	To bring together project volunteers for a weekend at Mundesley House; this will involve work session and sessions to allow the volunteers to learn about Toc H, discuss their ideas about it and develop relationships.
Toc H Colwyn Bay £200	To promote and organise a summer camp week at the Toc H Centre, Rhyl, for a group of handicapped unemployed young people, including a number from ethnic minorities from inner city areas.